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Vol. XVII. No. 49

Germany—Her Great Recovery

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THE PASSION PLAY AT OBERAMMERGAU

Things are humming in the picturesque little village of Oberammergau, for the opening of the play year 1930 is not so very far away, and there is still much to do. The full-dress rehearsal will take place on May 6 and the final one on May 8. The plays commence three days later and terminate on September 28. There will be altogether sixty performances. The Oberammergau Passion Play was first performed in 1634, so that the village will be able to celebrate the three hundredth anniversary in 1934. In 1680, however, it was decided to perform the play only in intervals of ten years dating from that year, so that it will be necessary to interrupt the regular series for the anniversary celebration. Visitors to Oberammergau next summer will be in a position to sight-see the surrounding country by means of the quaint, old-fashioned four-horse mail coach. This means of travel was introduced in Munich this summer and found successful; it has now been discontinued for the present at that city, but will be instituted in Oberammergau for trips to the castles in the mountain districts and will probably be hailed wih delight as a change from the conventional autocar.

RELIGION RECOGNIZED IN EDUCATION

In connection with the Simon commission, an auxiliary committee was appointed to inquire into and report about the progress of education in India in relation to the development of democratic government among the people. This committee has now published its report, and there is one recommendation which it makes that is of very great significance. There has never been any kind of religious instruction in the state schools managed by public funds. This has been in accordance with the traditional policy of the British government to maintain strict religious neutrality. The absence of any provision to give religious instruction in government schools has been in the way of Muslims sending their children to schools, and for this reason Muslims in India are far behind other communities in educational progress. In order to remove this disadvantage, the committee recommends that in the case of schools conducted by government for Muslims, provision should be made for imparting religious education along with general education to Muslim children. What the committee means is that Muslim religious instructors should be appointed on the staffs of such schools. The committee goes further and recommends that where there is such a demand for religious instruction among other communities, similar provision should be made for them also. This will mean that where Hindus or Jains or Christians, Catholic and Protestant, require that in the government schools which are attended by their children, provision should be made for teaching their religions, government should be prepared to appoint suitable teachers and make necessary arrangements.

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THE MENNONITES IN RUSSIA PERSECUTED

According to what seem to be reliable reports the thousands of Mennonites now in Russia are being subjected to a terrible ordeal of persecution. Apparently the ill will that Russian authorities hold toward the rest of the world is being vented on this defenseless people. The Mennonites now in Russia are the descendants of those who settled there generations ago, many of them in the time of Catharine II. The special rights accorded the Mennonite settlers in Russia have been progressively reduced until today they are at the point of withdrawing from Russia—if they can escape. The least that the soviet government seems bent on doing is that of confiscating the property of an industrious and defenseless people. The desire of the Mennonites to emigrate throws considerable light upon what must be the general situation in Russia. The story that the Mennonites want to move to other lands is said to be stirring longings in the hearts of others. And how can this desire to escape a land of intolerance be stamped out? The Russian method is to kill off those who know about it, or such seems to be the case, and so the Mennonites suffer. It looks as though many of these unfortunate people may never live to get out of Russia.

THE PRESIDENT REPLIES WITH EMPHASIS

Before the Thanksgiving Proclamation of the President was issued, the American Association for the Advancement of Atheism petitioned him to make it a godless document, as godless as the Constitution of the United States and in the name of Thomas Jefferson. When the President's proclamation appeared, he called attention to the fact that God had prospered us as a nation, and four times altogether the name of God appeared in the proclamation. In this way the President made reply to the association. It is a fine thing that the leaders of our country are for the most part religious men whose faith is firmly fixed in God and who look to him for wisdom and guidance, and the overwhelming mass of Americans are also believers in God. It seems strange to us that a man or group of men who say they do not believe in God are so ardent in their constant repeating of their lack of faith. If we so believed, we should not so concern ourselves with him in whom we did not believe. No more powerful rebuke could have been administered than that handed out by President Hoover in that calm and determined manner of his—*Herald of Gospel Liberty.*

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Thanksgiving in Terms of Christmas

TWO weeks ago we published some searching verses on "Thanksgiving" by Juliet Reeve, a young Friend of Kansas Yearly Meeting who is spending a year in study at Woodbrooke School in England. They were such as to disturb the general sense of easy complacency over the blessings of peace and prosperity which as a people we enjoy.

"Give thanks? For what? For bread?
But hungry children crying to be fed
Would stop our mouths in shame.
Lord, in the name
Of Him, Thy Son, who came
To save these, too, we cannot thank
Thee for our bread.

"Give thanks? For what? For Peace?
But war and strife and bloodshed never cease
Thy plan of love to break.
Lord, for the sake
Of Him who came to make
A world of love, we cannot thank
Thee for our peace."

Here is a penetrating expression of the true Christian spirit. It is not that the speaker fails in a sense of appreciation of personal or national blessing. Rather, it is the expression of one who so feels the largeness of God's love as to be discontent with blessings unshared by all of his children everywhere. It is a divine discontent which leads from selfishness to the burning bush of brotherhood.

We are thinking now of the approaching Christmas season when we are wont to make merry in the family circle and among our friends. Do we pause to ponder sufficiently upon the great fact of Christmas and its significance to the world? Or are we prone to become lost in the personal gift-giving and in the joyous festivities of the anniversary? Had we the poetic gift of our young Friend we would add a Christmas verse to her poem. Rejoice and make merry?—we might ask. For what? For the birth of Christ the Saviour? But what of those in this and in many lands who are as though the Christ child never came? We can easily be more specific. What of those for whom we Friends are directly responsible who do not yet know the meaning of Christmas? Can we truly rejoice, forgetting them?

Our Board of Missions is offering us all an opportunity whereby we may keep Christmas and have it too. For as surely as we try to keep it to ourselves we lose it. The essence of Christmas is in giving and sharing, and generous offerings to our mission fields will be in tune with the harmonies of the angelic choir. It is our fervent hope that between now and December 25 our meetings throughout the Five Years Meeting will be preparing to rejoice from Oklahoma to Africa and from Jamaica to Palestine.

Almost too Naive for Belief

GREAT reform is to be wrought in the Canadian system of liquor control, so we read. The abuses of the system are acknowledged by the government and the rising tide of liquor consumption, accompanied by a menacing increase in accidents due to intoxication, is giving grave concern. But the government is meeting the situation squarely and sobriety will soon be secured. What is this far-reaching program of control over government control? Simply this: to every liquor customer the government hands a circular setting forth the beauties of temperance and advising caution against driving an automobile when under the influence of liquor. Simple, isn't it? Almost as simple as giving the family cat a license to catch birds in the back yard but urging it to use moderation, especially when the pretty little birds are singing.

An Important Part of Good Strategy

A LETTER came to us not long ago in which, by typographical slip, the word strategy was made to read "startegy." It brought us a happy suggestion that perhaps it wasn't so much of an error after all. We often talk about the necessity of good strategy when what we really need is just ordinary startegy. When we discuss strategy we may be seeking a good excuse for not getting up and being on our way.

We have read of military engagements in which instructions merely to hold a position or to retreat were misinterpreted or ignored, a bold attack being made instead which brought victory where defeat was imminent. It is often so all about us. There is the over caution, the inertia, the procrastination of defeat. The bold, aggressive action of conviction and confidence is half the victory. It is the very best strategy.

It is often true in our individual spiritual life. In

the first place many hesitate, for various reasons, to make the Christian profession. Will they be able to live consistently with the Christian ideal? Is their faith strong enough? Do they believe sufficiently? Good strategy here is to make a start, to test the thing by actual experience. Or, we may hesitate before some task which is presented to us. Have we the ability to perform it? Hadn't we better wait for a more suitable time? How may we best approach it? With innumerable questions we hesitate and falter. What we need is an injection of the spirit of startegy.

This is continually being demonstrated in the life of the church. We are prone to discuss and discuss and to take counsel of our misgivings and our fears. While we are discussing and counselling, the work lags and suffers. As an ever present text of action we should take this: "I must be about my father's business." That means action in the present tense.

We thank an unknown typist for that slip of the finger. It reminds us that good strategy is usually good startegy—that we need less "stalling" and more starting.

Laymen—The Friends of Jesus

By V. E. Baldwin

PERHAPS no word in the English language quite so fully expresses all that is included in the Christian philosophy of life as the word, friendliness. When Jesus himself attempted to make clear the intimate relationship he felt toward his disciples, he said, "I call you not servants, but friends." In his day it was a privilege to be treasured by any one, to be a disciple of some outstanding teacher or philosopher, or even a servant of some conspicuous man of authority and power. But these terms were not sufficient to express the intimate fellowship he chose to offer to, or claim from, those he made his associates.

Perhaps the greatest outstanding concern Jesus had while on earth was that he might be the friend of every man he met. That concern is paramount with him even yet. In fact, Christianity, or the religion that he set up, is first of all a religion of intimate friendships. The only prerequisite that Jesus ever insisted upon among his followers was that of sincerity and friendship. Again and again he would check up on his disciples in order to reassure himself of their loyalty by making searching inquiry or demanding personal commitments.

The heart-searching, if not heart-breaking, exchanges he had with Peter about his fealty and devotion bear testimony to this recurring concern; nor was this friendly concern in any way partial or exclusive. Lazarus meant as much in his affection as did Peter or John. There was nothing he would do for one that he would not do for another, if doing that thing was for his good. In all the history of the race, Jesus is the only man of whom it can be rightly said that no man was the worse by having met him, and every man the better if he took advantage of the opportunity that that meeting afforded. No difference in his interest has ever been detected on account of age, color, place or condition, unless it might be claimed that those that needed him most got the most of his service and attention.

Many outstanding men and women perhaps owe their standing in the social order to special innate qualities of personality, or to cultivated endowments or material achievements which many of his fellows acknowledge and respect. But there *was* and *is* a dynamic something in the personality and presence of Jesus that was transfixing and transforming in its influence, not to be found or experienced in any other mortal being which history records.

Jesus was unlike any other outstanding figure in history in that he entrusted the spread of his gospel exclusively to the hands of his friends. What ever purpose, power or personality Jesus had was somehow caught up in the lives of his followers, relived in their experience and relayed down through the generations since his day, growing and growing with each succeeding cycle till all the world has caught his vision of a new day and his hope of a new earth under his dominion.

The more remarkable is this achievement when we remember that he never wrote a book or dictated a sermon. He never held a revival nor organized a church per se. He catered to no sect or party, nor aspired to any political office. He acknowledged no social allegiance, nor formulated any creed. In fact, he crossed with nearly all the traditions of his times and opposed the policy and program of the mighty men of his own race and religion. He compromised with no political parties, nor encouraged the aspirations or ambitions of any foreign court. He staked everything, present and future, on the fact of his divinity and the majesty of his person, and depended wholly on the loyalty and the devotion of his friends. Had he not left the impress of his deity stamped indelibly on the heart-life of a handful of twice-born men, until to realize the purpose of his coming in the setting up of a kingdom of the friends of God had become a passion in their lives, he too might have passed out of the memory of men with others of his generation.

That he, transplanted into the heart-life of man is sufficient, is both the mystery and the miracle of the mystic. From the day that he met Andrew, Peter, John and Bartholomew and all the others of that sainted dozen, up to the last heart-sick and sin-sick prodigal who found peace, pardon and hope in his person, he alone has satisfied the weary and worried souls of men.

My religion, and yours, is not so much a faith in a philosophy of life as it is the consciousness of the fact of a friendship with God in Christ Jesus. How much the world needs to know this is no more strikingly in evidence than it is in the cheap and tawdry pretense of worship too common to our time and generation. We have mistaken the experience of a transformed life and changed world objective for the form and fashion of a service; regeneration of heart for obeisance to a creed; or the joy of saintly fellowship and friendship for the formalities of a ritual.

In the observance of these formalities without him, the heart-life of the world feels keenly its insufficiency. Too generally the world is hungering and suffering for the want of a little bit of friendliness. The touch of the divine in friendly sympathy and personal sacrifice is the dynamic of the Christian believer. Commercialism, professionalism, sectional, racial, and denominational antipathies have so preoccupied our time and interest that the great needy, hungry, friendless folk have lost hope for their redemption.

The heart of God is grieved, although the cross and empty tomb stand out more impressive than ever, carrying a message of love and hope to a dying world. That Jesus is the two-world friend that can bring lasting peace and salvation to such hearts as these, is the message that today needs a messenger. Ministers? Yes, but these are not sufficient to reach the field so ripe unto harvest; but particularly to every professed friend

of Jesus, the laymen of the church, is the Macedonian call going out.

Jesus, the incarnate Son of God, born of a virgin in the home of a carpenter, was the world's superlative Layman. He never went to college or seminary; he never wrote "Rev." or "D.D." after his name. Schooled in the books of the law at the knee of his sainted mother, as any Jewish boy was privileged to be, he followed the light of divine revelation to the banks of the Jordan, where the task of becoming God's Layman Martyr to a lost world first shadowed his path, and to that redemptive program he dedicated the hallowed majesty of his person with all the resources of his heavenly endowments. It was said of him that he went about doing good, meanwhile speaking words of hope and comfort; and the common people heard him gladly. He healed the sick, and called children to his side; he comforted the worried and offered rest to the weary and heavy laden; he fed the hungry; instructed the unlearned, and warned the wayward. He was the friend of every man he met, and on the basis of that friendship he founded the pillars of his friendly kingdom and set the example for propagating his message to the four corners of the earth.

There is no other way to set up God's kingdom on earth except by establishing centers of good will through friendly contacts, and by creating an atmosphere of wholesome fellowship through channels of better understanding. When every layman called of God unto the fellowship of his Son, makes himself one of these friendly centers, then the Kingdom of God will come and will come to stay as the prophet of old declared. This is the task of the laymen.

Amboy, Indiana.

Germany—Her Great Recovery

By David M. Edwards

THE experience of the Eddy Party in Berlin was of unusual interest on two accounts: first, the feeling of "at-homeness" that all felt; and, second, the high grade of the talent that furnished our program and the significant subjects which were discussed.

Concerning the first, I wish to state for myself that there seems to be much in common between the German and the American. One feels the similarity in the methods of business procedure and in the manner in which tasks are attacked. The hustling of the American is matched by that of the German as is also his ability to get things done expeditiously and efficiently. Then, too, there is a sameness in the customs of living. Even the food was more like that which we have at home than in any other place we visited. I was profoundly glad, continuously, that at no time during the War had I allowed myself to think of the German as a "Hun" or a "Boche," and I was humiliated to think that ever could fear, hate and prejudice so over-ride common sense and ordinary good judgment as to cause otherwise well intentioned and sensible people to think and do the things that were almost universally done and thought during the war.

Concerning the second reason for the great significance of our stay in Berlin, I wish to say that here we heard the "hot spots" talked about and presented in a most thoughtful manner. When it is remembered that Germany as the defeated nation suffered the full limit of the hate and vindictiveness, the determination to make them pay the full cost of the war, both financially and spiritually, that the spiritual humiliation of Germany was the thing aimed at by the European allies, at least, it is not strange that speakers upon the leading questions of the day as they referred to international affairs had some difficulty in being thoroughly objective. It must be said, however, that even some of the German speakers were as objective as were any of the English speakers. There is not a question of international post-war adjustment which does not come closer home to Germany than to any other country. It is difficult, therefore, for others, especially Americans, to fully realize the intensity of the feelings of Germans upon such questions as war guilt, reparations, debts, Young Plan, Minorities, territorial distribution and disarmament.

The story of Germany since the war is the story of a great recovery. There are two historical analogies: namely, France in 1871 and Russia in 1917. In fact there are many points of similarity between France in 1871 and Germany in 1918. In both cases the great moral, intellectual and spiritual powers of the defeated nation account for the great and phenomenal recovery of each. The defeat of each nation—France in 1871 and Germany in 1918—was complete, even abject. It is impossible to imagine the depth to which Germany was plunged by the collapse of the military and the Imperial government. The German generals had, of course, known for some time that defeat was coming; but they had no doubt of their ability to make an honorable surrender which would secure to their country the privilege of maintaining her self-respect. The German people, however, were totally unprepared for the terrible experience of defeat and humiliation through which they were obliged to pass.

A defeated nation has no friends. Thus it was with France in 1871 and thus it was with Germany in 1918. The conqueror is not in a frame of mind to be considerate. It is apt to turn out that the conquered is to feel the full weight of the wrath, hatred and vindictiveness of the conqueror. This was Germany's fate in 1918. Germany knew then, what has become quite clear to all now, that she was not alone responsible for the war; but the allies, including the United States, were too blinded by hatred and prejudice, too satiated by victory, to know this, or, for that matter, to even think. One shudders to think by what narrow a margin it was decided not to allow the victorious armies to march on to Berlin. And so Germany stood defeated and alone, with all the hatred and fear of the rest of the world directed toward her. In this condition Germany could not be granted a moderate peace. The Peace of Versailles was imposed upon Germany at the point of the bayonet; her representatives signed that peace with a pistol at their heads, figuratively speaking.

And what was Germany's condition? She had lost six million of the flower of her manhood upon the battlefield, an eighth of her territorial possessions had been wrested from her, including all her colonies. Her civilian population was depleted by famine—which in reality the war-rationing practice was—pestilence, and the results of overburdens during war conditions. She had a generation of children undernourished and an easy prey to the ravages of diseases.

In this condition she was at the mercy of her conquerors, consisting of twenty-eight nations. As a matter of fact, however, Germany in her settlement following the war, had only to deal with two nations, France and England. Italy had withdrawn, as her affair was wholly with Austria. It will be remembered that it was not known at first but what Italy would join Germany and if it had not been for her enmity toward Austria, doubtless she would have done so.

In dealing with the "Great Recovery" of Germany it is convenient to divide the time since 1918 into two parts: first, 1918 to 1924, the period of foreign relations; and second, from 1924 to the present time, the period of domestic matters. It

is the first of these periods with which we are mainly interested. Indeed, I shall have little to say about the second period.

We have already seen that Germany had no psychological preparation for the experience through which she was compelled to go. From one of the most prosperous nations of all times, with a government apparently established upon the adamantine foundations laid by Bismarck, Von Moltke and others, with colonial possessions second, in extent, only to those of Great Britain, she found herself in the abject condition as described above. It is not possible for the human mind to pass through such a cataclysm and retain its equilibrium. The national morale was at as low an ebb as it is possible for such to be. I have called Germany's history since 1918, the history of a "Great Recovery." It can now be seen just how great this recovery has been. From the lowest trough of despair and depletion of every resource upon which a nation must depend for rehabilitation, to even the measure of success now achieved can be described by no other term.

Of the first six years—1918 to 1924—one can speak only with regret and shame. This period is characterized by military occupancy of the Rhineland and the Saar Region, and by actions which were intended to humiliate Germany and compel her to pay reparations to the extremest limit. Moreover, these operations were prosecuted on the basis of Germany's sole guilt for the war. During some of this time the situation was desperate, indeed. During '22, '23 and '24, there was a most desperate spirit in Germany and the wonder is that some awful upheaval did not occur. It is, so many scholars think, a wonder that some such situation as developed in Russia did not also develop in Germany. That it did not cannot be accredited to the treatment accorded to Germany by the allies, but to the stability and good sense of those upon whom the frightful burdens of this time fell. It is to the high moral, intellectual and spiritual qualities of character of the leaders and of the vast majority of the German people that the avoidance of such a calamity — which would not only have been calamitous to Germany, but to all of Europe, yes to the whole world—must be accredited.

There was, to be sure, a treaty between Germany and Russia in 1922; but this must not be thought to have been based upon sympathy with Bolshevism. It was solely for commercial purposes. And here Germany showed better judgment than has either Great Britain or the United States. But that is a question within itself and must not tempt me here.

Things for Germany began to improve following the elections in 1924. Then came the Dawes Plan which was (as I have already said in another article) the beginning of that process which has as its goal, whether consciously or unconsciously, the attempt to reach an equitable adjustment of the claims of nations against Germany. The Dawes Plan was not final, indeed it could not have been; but it did serve to make more definite the requirements made upon Germany. It was, in fact, a movement in the right direction. The Young Plan is a forward step and a "Younger Plan" (pardon the repetition of this term) will be another. Cancellation is the terminal station, but the train may never go all the way. Anyway, the Dawes Plan gave an opportunity for the nations to show some clemency toward Germany, and this was well, for by this time the sole guilt of Germany was no longer held and in the light of this fact it was known, if not publicly acknowledged, that the penalty inflicted was out of proportion to the crime.

Then in May, 1924, came the Locarno Pact in which Germany agreed to give up willingly the territories she had surrendered at the pistol's point at Versailles. And, moreover, she promised never to attempt by force to regain them. Any return of surrendered territory to Germany was to be after a "plebiscite."

From May, 1924, on to the present time the period has been as successful as that prior was unsuccessful. Much of this success must be accredited to the wise forbearance, the high statesman-

FIRESIDE CHATS

NUMBER TWO

HOWDY neighbor! Thought I'd run in for a little while this evening. My, but that fireplace looks cheery! You are certainly fortunate in having a good supply of rough firewood laid in for nights like this. Couldn't use those big rough logs in any better way.

Thanks for my favorite seat in the chimney corner. This is such a comfortable chair, but it's too bad to disturb the cat. You can't blame her for wanting to sleep in this chair. Oh, I wouldn't light the lamp—the glow from this fireplace just suits me. And here are the kiddies again.

Come, sit down children. I will tell you some interesting bits of news I have just heard. You see Friends have had work in Mexico and Cuba for a number of years. When Friends first went to Mexico, a school for boys and girls was organized at Victoria, which is the center of our Mexico field. Well, this year, the enrollment in the Victoria School went over the top, reaching a total of 145 pupils. And this is just one of four schools conducted by Friends in Mexico where boys and girls have an opportunity for Christian training under the leadership of Christian teachers. It's interesting to know that this year Herberto Sein, the son of one of the early Christian leaders, is teaching twenty-three hours a week in the Victoria school, having returned to his native land after several years of work and training in the United States and other countries.

And you would like to know something about Cuba. Well, I heard the other day that the Finance Committee of the Holguin Monthly Meeting had made a report that would put to shame the Finance Committees of many of our meetings at home. If you want to know how they raised more money than the budget adopted, read that report in the November News Bulletin. You know you can get these newsy Bulletins free by writing to the Mission Board office.

You see this work in Mexico and Cuba among Spanish speaking peoples, has been somewhat complicated because of the attitude of Americans toward the people of other races. And then the whole problem of industrialism enters into the situation. By the way, that brings up another item I have been thinking about.

You know about the Jerusalem Conference that was held on the Mount of Olives a year ago last Easter when representatives of the Christian Church from fifty different nations gathered there to talk over the whole problem of Christian missions. Of course they dealt with problems of race, industry, the Christian message, religious education, and rural life conditions. Well, I understand the Mission Board has recently published a little book called "Six Studies in World Wide Christianity," which deals with these problems as they are related to the work of Friends. Don't you think it would be a splendid idea if the Missionary Society or the chairman of the Missionary Committee would plan for some Mission Study classes this winter and order some of these books?

And before I go—I wonder if you would not be willing to call in a little group of interested Friends for some evening next week, for I have another matter I should like to talk about. I must be going now—if you will get my hat and coat.

Good night,
CHIMNEY CORNER GUEST.

ship and the right spirit of the late Dr. Stresemann. The movement of the tide until now has been for reconciliation. The thing that has actuated France in her actions toward Germany is fear. In my article on France, I made the reasons for this clear. But it is slowly dawning upon France that the only security for her is a friendly Germany. Truly the whole history of the past ought to teach that a friendly nation is a better neighbor than a fearful nation. For France to increase her so-called protection can do nothing but make Germany fearful and hate follows closely upon the heels of fear.

Today we see that the incredible has again happened: Germany is once more a great world power, respected but not feared. Prior to 1914, Germany was a great world power, respected and feared. But I am sure that I am right in concluding that the "fear" detracted from the respect; and that the absence of fear today enhances the respect.

AT WOONSOCKET MEETING

Smithfield Quarterly Meeting was held at Woonsocket, R. I., November 9-10. Beautiful November weather was resplendent with sunshine, moonlight and starlight. Saturday afternoon only routine business was transacted, followed by supper at the church and evening meeting. James Coney spoke briefly in the meeting on Ministry and Oversight of "taking Jesus Christ more seriously," and in the evening he led a short song service, not forgetting to have the children have their part. Leslie Barrett of Worcester, Mass., spoke at this time of his concern about the conditions of the churches; Lloyd Arnold played two violin solos; James Coney sang a solo, and Thomas Battey repeated a part of the poem, "The Day Laborer":

"Oh! with thy heart in heaven,
Thy strength in thy Master's might,
Till the wild waste places blossom
In the warmth of a Savior's light.

"Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap," etc.

This, followed by a period of silent prayer, closed the service.

Some friends stayed over night and there was a good gathering Sunday morning. James Coney brought the message. He spoke of Armistice Day and told how the two minutes of silence which is quite generally observed, originated in a group of New Zealand Friends and asked all to observe it at some time during the day. It was interesting to note this editorial in the Providence *Journal:* "The moment of silence yesterday was a most impressive interval wherever it was thoughtfully observed. There can be scarcely a more striking picture than that of men, women and children standing in reverent attention along the paths of traffic, and every vehicle in sight similarly motionless. Into such a picture a thoughtless person obtrudes with the distinct effect of disturbing a sacred ceremony. Another year more stress might properly be laid upon the desirability of a universal participation in this quiet but dramatic observance." During the service were two violin solos and Meleta B. Fisher sang a solo. Winifred Barrett led a discussion in the Bible school which was a continuation of her husband's talk in the Saturday evening meeting, after which dinner was served and thus ended a very congenial and helpful Quarterly Meeting.

Mabel Thayer represented Woonsocket Meeting at the Worker Conference of the New England Yearly Meeting, which was held at Portland, Maine.

Prof. Burrows of Brown University, who is recognized as one of the foremost authorities in Bible knowledge and teaching, has just finished a splendid series of lectures on "The Religions of the Bible." The course was under the auspices of the Woonsocket Sunday School Association, and it was a great privilege to hear him, which several of this meeting were able to do.

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LOS ANGELES SPECIALS

A radio program over the great broadcasting station, KFI, in Los Angeles, California, was given Sunday morning, November 17, from 10 to 10:50 o'clock by the First Friends church of Los Angeles and the Friends Community church of Ramona Park, (Alhambra). Lila J. Saum sang a soprano solo, "Closer Still With Thee"; a tenor solo was given by Walter D. Cronk entitled "I Come to Thee"; and Edith H. Graveley contributed a soprano solo, "In My Father's House are Many Mansions." They were accompanied on the piano by Hallie M. Cosand, who also played for the anthem, "Send Out Thy Light," by the Ramona Park choir. Naomi H. Myrick gave a soprano solo, "How Beautiful Upon the Mountains," and was accompanied by Elizabeth Fagin.

The radio message (of about seven minutes in length) was delivered by R. Ernest Lamb, pastor of Los Angeles First Friends church, the last paragraph of the message being: "Let us take a wider knowledge of the ministries of love, coming daily to enrich our lives and make us glad. Let us 'count our many blessings, see what God hath done,' then let us lift up our hearts in true thanksgiving to our gracious Father in Heaven, the 'Giver of every good and perfect gift' and seek by his grace to find some faithful part in a ministry which shall be not unto ourselves but unto others."

After the program at the broadcasting station, situated in Hollywood, the singers and the Ramona Park choir repeated the numbers at First Friends church in Los Angeles, the music being greatly appreciated by those at the meeting. The pastor's sermon topic was "The Leadership of the Spirit" and as he was somewhat late in arriving at the meeting-house, George Weeks conducted the early part of the service, beginning at 11 a. m.

At the Missionary meeting of First Friends church of Los Angeles on November 13, an interesting address on work in Belgium was given by John Williams.

OUR NEW CATALOG READY

If you have not already received a copy of our new catalog, please write us. We believe that you will find this valuable in making your Christmas gift selections.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth St.
RICHMOND, INDIANA

On a Quaker Quest

By Mary A. Gove

ON THE back of a plain white marble slab in the Friends burying ground at Amesbury, Massachusetts, are cut the words suggested by Oliver Wendell Holmes, "Here Whittier lies." In the big kitchen of the old Whittier homestead at Haverhill—the room known the world around as the scene of "Snowbound"—one says to himself, "Here Whittier lives." Live indeed he does, in daily influence, strong and sweet and true, on the many who come and go through the old rooms.

The Quaker Quest Foundation believes that one way in which it may have a ministry of helpfulness is by bringing this influence of Whittier to more people, and by a clearer interpretation of the spirit of Whittier to those who are seeking knowledge of him. As an effort in this direction it was made possible for me to enjoy the privilege of spending six weeks this past summer as a Friendly hostess at the Whittier birthplace.

The old house, sturdy and strong after its two hundred forty-one years, is finely preserved, and is kept beautifully clean by the caretakers whom the trustees provide. It is open to guests every day in the year. In each room are choice pieces of furniture which belonged to one or another of the Whittiers. Portraits of most of the Snowbound characters are grouped on one wall. A few of the many objects of interest are the desk used by the poet for his earliest rhyming and for his first keen attacks on slavery; the huge mug in which the cider "simmered slow"; the quilt and homespun sheets made by Abigail Hussey Whittier's tireless hands; the unfamiliar portrait of Whittier as a young man of twenty-two; and the great fireplace around which the family life centered. A picture of the burning of Pennsylvania Hall recalls the sharp struggles of early anti-slavery days. Well-chosen quotations from well-loved poems appear in several places and are much enjoyed.

People come and people linger. Two old men first. They are friends who have been long parted but they are still Jim and Bill to each other. It is almost pathetic to see their happiness as the boyhood memories crowd. A two-tined fork causes one to call the other back teen-mile hike, rest and eat sweet apples. from the parlor. "Bill! I used to eat with a fork like that when I was a boy!" They quote long passages of Snowbound and are slow to leave.

Two Boy Scouts, making their four- They chat in boy fashion about the old utensils, the poems they know, the Quaker meeting at Amesbury which they attend while in camp. They buy post cards to send to their mothers and write them at Whittier's desk. I sign their book that they may receive full credit for the hike.

A lady, driving through from Michigan with her eighty-five-year-old mother, asks that I read to them "Telling the Bees." The older woman says no other person has done for her faith what Whittier has.

A family party. The man says to his wife, "*Thee* register for us all." The address is near Philadelphia. We find mutual friends at once. Later I see the father and mother at the Oskaloosa Conference and greet them as old friends.

A fifteen-year-old boy, lately come from Sweden, expresses unbounded delight when I show the name of another person registered from Sweden within the month. Although his English is halting he makes me understand that he thinks this is someone who came over on the same boat with him; also that Snowbound has been translated into Swedish.

Mr. and Mrs. R. from Cleveland, summering at Gloucester, buy two copies of Snowbound. They go home, sit down immediately, and neither speaks until he has reread every word. This is told at the second visit when the lady brings a friend whom she "cannot allow to miss the place." A few days later still she sends her butler and two maids the thirty mile distance.

A Negro pastor brings a guest. He has previously brought a class of boys from his church school. He talks with me about the wish of the Negroes of his city to give some memorial gift to the birthplace as an expression of appreciation of what Whittier meant to their race.

A teacher of English exclaims in tragic tones, "Imagine trying to teach Snowbound in Los Angeles!" "But," she adds, "this has made Whittier *live* for me."

A young Jewish couple, who, judged by outward appearance, would seem to be of the flashy type, stand long, studying earnestly the portrait of Joseph Sturge, and as they turn away the man says with real emotion, "That is a *beautiful* face!"

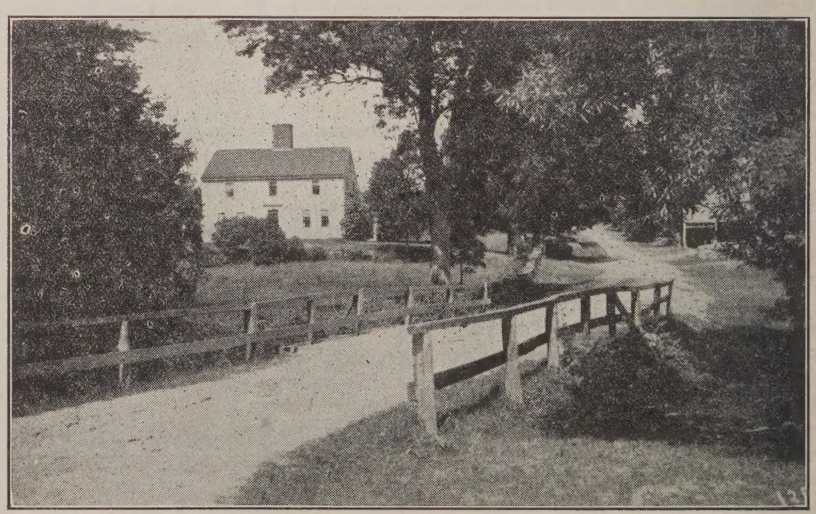
A Junior High School master from Connecticut comes with his wife and a boy and girl about eight and nine years old. It is early. The treasures of the house are very carefully shown and explained to the children. Then the parents sit in the shade and read while for two happy hours or more the boy and girl play out by the brook. Uncounted times they run across the stepping stones. They race up and down the side of the hill. They roll in the grass. Is not this a good preparation for appreciation of Whittier a few years later?

A man from Ohio says, "I do not know how many *thousand* times I have read The Barefoot Boy." His wife waits with half-bored patience while he enjoys every room, every corner, every picture. He asks her to select post cards but she says, "You choose them. This is your call." When he asks her to snap his picture sitting on the doorstone—"the doorstone gray and rude"—she says, "Oh you are dippy!" But she takes the picture.

On a rainy Sabbath comes a large group of Harvard Summer School students. We cannot walk through the grounds so we have Whittier readings around the fireplace.

A woman from Florida says that, aside from the Bible, no written words have helped her as much as the stanza—

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."



Birthplace of John Greenleaf Whittier

Yes, people come. Nineteen hundred fifty-four of them in the two months of July and August. They are from thirty-seven states of the Union and from nine or ten other countries of the world. England, South Africa, Hawaii, and Syria, send us callers.

Snowbound, The Barefoot Boy, The Eternal Goodness—these are the favorite poems. The native humor, the intimacy with nature, the religious faith of Whittier make their appeal to a very varied group.

LOUISE STINETORF ON VISIT TO AIN AREK

There have been so many interesting things since our arrival in Palestine—every day is like a mixture of Arabian Nights and the Bible—that I cannot begin to tell you about all of them. My visit to some native homes last Saturday interested me very much; and if I can make you see them as I did, you cannot help but be interested.

Every year the Girls School goes on an all-day picnic to Ain Arek, about six miles west of Ram Allah, which is located in a little valley, has a natural spring of continually running water—a most unusual thing here—and is surrounded by pomegranate groves. There the girls buy fruit to bring back to the school with them, frolic for a day in the sunshine, and get acquainted with their new teachers. They delight in teaching us new Arabic words and customs, and are as much pleased when we are able to pronounce a difficult sound as we ourselves are with the victory.

We had Palestine sunshine for our walk to Ain Arek. I never saw such clear blue, cloudless days as we have here. The sky shown on the Christmas postcards of the three Wise Men is no exaggeration at all. Along the way the crocuses were springing up and added a little variety—if variety were needed—to the vineyards, fig orchards, hills covered with a soft blue haze, and occasional glimpses of the Mediterranean Sea. After we arrived the girls rested, explored the lemon and pomegranate orchards and little valley and then prepared for lunch. Although there is no grass on the ground, we had a very pleasant spot in which to eat. The ground is very dry and consequently not *very* dirty. The pomegranates gave us shade; their fruits, some of them huge, looked like apples; or, better still, great ripe tomatoes hanging on the branches.

After lunch some of us went up into the village to visit some homes. Upon our arrival at a house, rugs were spread out for us, and we sat down on the floor. The house consisted of a single room with recesses in the wall for the bedding which is taken out and spread upon the floor at night, and for the storing of provisions such as olives, olive oil, grain, etc. The chickens walked in the door quite freely as though they, too, wished to say "How-do-you-do" to the company.

ENJOYING ARAB HOSPITALITY

I have been told since my visit to Ain Arek that one should never leave an Arab house until he has been offered refreshments. We had sat only a little while when in came a woman with her shawl full of pomegranates. We were urged to eat of them until even politeness wouldn't permit us to put another bit in our mouths. When we arose to go, we found they were making Arabian coffee for us.

I enjoyed watching them heat the water in a little brass pot with a spout like the beak of a horn bill bird. The ceremony of rinsing each doll-sized cup with a spoonful of the hot coffee, together with the delicious aroma, almost made one wish himself a coffee toper.

I almost said we finally made our escape—since we almost had to flee from their hospitality—and started up the hill to the home of one of our little girls. On the way we passed a taboon oven, where the village women were baking. We stopped to look, of course, and were invited inside; so down some steep steps we went to a little cave hollowed out of the solid rock. As an especial favor, one of the young girls let me take a loaf—that is the word for the pancake-shaped piece of bread—out of the oven. I found later that she had loosened it from the stones and cooled it off a bit so that I should not be embarrassed by failure.

Finally we arrived at the home of our student, after stopping several times to see such things as olive presses, crusader arches, etc. This home was very like the first, only much smaller, but I shall never forget what I saw in it. A small, round piece of wood with a hole in it was placed in front of us; but it was so innocent and unassuming looking that I didn't pay much attention to it. Presently there came a peculiar, pungent odor from behind a chest of drawers; and out came a man with a very long handled, very shallow brass pan in which he was roasting coffee. He poured the smoking berries into the wooden block, brought a wooden stick much like an undersized baseball bat, and the daughter began the ceremony of pounding the coffee. She did it very gracefully and skilfully, shifting her stick around in patterns, and pounding out a little rhythm the while as pretty as any simple tune. Tum! Tum! tum-tum-tum-tum, she went, and then elaborated her tune, and added a few little grace notes. I was sorry when the whole was a mass of fine black powder.

It was very pleasant to sit and talk to handsome women in beautifully embroidered gowns and headdresses; it was restful to sit in the shade of the pomegranates and listen to the girls' merry chatter and fun; and it was equally enjoyable to stroll home in the evening cool, unhurriedly, watching the women coming in from the vineyards with baskets of grapes on their heads and the little shepherd boys bringing in the flocks of goats. Ain Arek is a very pleasant memory to me.

LOUISE A. STINETORF.

THE ASSURING WORD

BY SARAH J. TROTH

They have no need to go away.—Matt. 14:16. R. V.

"They have no need to go away," said Jesus;
Whate'er thy need, however dark the day,
Thou longing soul, come closer to the Master
Who said, "they have no need to go away."

Perhaps, thy need is for divine forgiveness;
Because of sin, thy stricken heart is sad;
Come unto him who freely offers pardon;
Believe in Christ, and thou shalt be made glad.

Perhaps, forgiven one, thou needest keeping;
From out his paths unwary feet oft stray;
Look unto Jesus for his preservation,
His strength will keep thee in his holy way.

Perhaps, O sorrowing one, thou needest comfort;
Who like the "man of sorrows" knows thy need?
Come, lean thy heart with all its grief on Jesus;
Abiding there, thou shalt find rest indeed.

And thou perplexed by strangest dispensations,
Who canst not understand why these should be;
Wisdom and love omnipotent await thee,
For Jesus whispers, "Come thou unto me."

Ho, everyone who hath a need unanswered!
Turn to the All-sufficient while ye may;
Of a great multitude Christ's words were spoken;
Listen! "They have no need to go away."

What God asks and expects is the faithful use of the gifts we have.

POUGHKEEPSIE ACTIVITIES

Poughkeepsie Friends began in October the observance of a weekly church night. The supper is followed by an address on some topic of general interest and that in turn by committee meetings. In October, Sheriff Fred C. Close talked on "Law Enforcement in Dutchess County." Later, Col. Burnett, Superintendent of the City Home (or almshouse) and official head of the city charities, gave an account of his work, telling of the inmates of the Home, the efforts for their betterment and happiness and also of the work his organization has done in helping destitute families to become self-supporting.

On November 7, Dorothy Bond, who has spent most of her life in the Friends Mission in British East Africa and who is now a student at Oakwood School, gave a talk on the Mission—its situation, the physical features of the country, climate, products and mode of life of the people. On November 14 she spoke on the religious, educational and hospital work and gave some idea of the difficult problems with which a missionary has to deal.

On November 21 the speaker was Mrs. Gilbert Lovell, who spent several years in China as a missionary and who is now an instructor in the Biblical Department at Vassar College. She spoke on present-day China and the changes which are taking place there.

The experiment of a Week-day School of Religion in Poughkeepsie is in its second year. The director of the school, Miss Charlotte Hudnut, is highly trained and experienced in religious education. The financial support comes from the churches of the city, who also open their doors to house the school. The Friends are participants in this work, the meetinghouse being open one afternoon a week for classes from the adjacent public school. Friends also contribute financially to the work. The pastor, W. W. Kamp, is chairman of the Advisory Board, which is composed of representatives from the churches and from the Ministerial Association of the city. At the last monthly meeting motion pictures of the school in operation were shown, the pictures of handwork and of dramatization of Bible Stories being especially interesting.

The Woman's Foreign Missionary Society of Poughkeepsie Meeting held its first meeting of the season with Mrs. James Townsend. Mrs. Albert Shepard, our delegate to Northfield, gave an interesting report and the first chapter of the "City's Church," by Paul Douglass, was presented.

At the second meeting held with Mrs. Jack Barton the reading of the "City's Church" was continued and study of Helen Montgomery's book, "From Jerusalem to Jerusalem," was begun. Work was also begun on infants' garments for a local hospital and arrangements made for sending a box to the Tennessee Mountains.

On the Tuesday evening before Thanksgiving a party was held at the meetinghouse, the admission charged being some article of food to be donated to charitable organizations for Thanksgiving dinners for less fortunate neighbors.

WAR! Behind the Smoke Screen

By William C. Allen **[Published by John C. Winston Company]**

Price $1.50

Who is it so skilfully plans and executes war propaganda? Who determines what shall be and what shall not be censored? Why did we go to war? Why shall we engage in another conflict which, prophesied Herbert Hoover, will be the cemetery of civilization? This book is a revelation of modern warfare. Eminent reviewers urge pastors, parents, educators, officials to use it.

"Of the various volumes attempting to reveal war as it really is, I have seen none quite so convincing and convicting as this great little book."—PAUL S. LEINBACH, President of the Editorial Council of the Religious Press of America.

"This book is the most terrible indictment of the whole war system I have ever read. When one has finished this book he feels that the moral damage to the world is greater than wars' awful suffering and tragedies."—FREDERICK LYNCH, Sec'y. Church Peace Union, in "The Presbyterian Advance."

"Would that someone might send a copy to every minister of the gospel."—BISHOP PAUL JONES, in "The Churchman."

"Its greatness lies in its facts, its insights, its flood of light, and its winning spirit."—SIDNEY L. GULICK, Secretary, in "Federal Council Bulletin."

For Sale at

FRIENDS BOOK AND SUPPLY HOUSE, Richmond, Indiana

AN ANNOUNCEMENT

All Friends pastors and ministers in Indiana and Illinois will be interested to learn that the second Indiana State Pastors' Conference will be held at Indianapolis, January 20, 21 and 22. When programs are ready they will be mailed to all pastors. All are advised to watch the daily press of Indiana for further announcements.

Consecration is both an act and an attitude.

Just the Thing!

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THE AMERICAN FRIEND
Richmond, Indiana

SNOWDEN'S SUNDAY SCHOOL LESSONS FOR 1930

Macmillan Co., $1.35

The Ninth Annual Volume: That of itself tells the story. Literally thousands of Sunday school teachers depend in a very large way upon these lesson helps and have done so year after year. In this book they find brevity without the loss of fullness in treatment. Dr. Snowden possesses the rare ability to say much in a very few sentences.

It is not necessary to say that this is the best series of lesson comments Dr. Snowden has made, people who have used his helps do not expect this, they are well satisfied if he maintains the high standard already established.

The form on the page whereby the black faced type stands out by itself, tends to turn the eye toward a few sentences and to cause those sentences to stick. Dr. Snowden says good things, he is constantly illuminating the Scripture and adding to the storehouse of good things, but he is especially known for his remarkable ability of analysis and his power to organize material. The teacher who follows his method will correct any tendency to scatter and will find himself centering his thought around the more salient points in the lesson.

All of this is just for the benefit of those who have not heretofore used this book of lesson helps—those who have used them before need only the announcement that they are now available.

Of all the games men play in their leisure time none is so costly from the social point of view as the game of playing the fool; the fool at the leisure-end means a slave at the labor-end.

—L. P. JACKS.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

RELIEF WORK IN INDUSTRIAL STRIFE

Nine hundred and fifty destitute people in Marion, North Carolina, are receiving supplies of food twice a week at the commissary set up by Lawrence Lippincott and Frank Watson, on behalf of the Service Committee and the Federal Council of Churches. Meat is given once a week, but fresh vegetables and flour are the chief supplies, with, of course, milk for the pining babies.

Clothing is coming in from both union and church sources. The families in need have been given numbers at the commissary, and visit the clothing warehouse in order. About twenty-five families are thus fitted out each day, according to their individual needs. This work is in charge of several women volunteers of the town.

It is calculated that the expenses of food, medical service, etc., will be close to $1,000 per week. The Federal Council of Churches is sending news notes and appeals to the general religious press. The daily papers are also carrying frequent paragraphs on the work.

An especially pleasing touch of unofficial and religious sympathy comes to us from Winston-Salem, North Carolina, where Hugh Moore, the pastor of the Friends Meeting, has been liberated by his congregation, at his earnest wish, to help as a volunteer in the relief work. The ministers of other churches in the town have united to supply his place during his absence.

Money for the help of these victims of the 12-hours-a-day and 12-dollars-a-week system may be sent to the Service Committee office; winter clothing for men, women and children to the Service Committee warehouse at Fifteenth and Cherry Streets, Philadelphia, Pa. It should be marked for "Southern Relief."

CHANGES IN THE POLISH WORK

A recent paragraph in these notes on the service work of Friends told of the Peasant Industries Scheme of Poland. By this scheme, now six or eight years old, Friends have given many peasant women embroidery and weaving to do, and have found a market for the products, in half a dozen different countries. This work has been authorized by a special statute of the Polish government. The period of the old statute recently expired, and a new statute was applied for, which should authorize them to continue the industry work, supervise the orphans who were in the orphanage but are now in private homes, and develop the cultural and education contacts with the eastern borders. This statute has been refused. It seems that the government does not wish to register a society for relief or semi-relief, which relies on the direction of persons living outside of Poland.

We may applaud this independence, even though we regret the giving up of the work. The Goodwill Center in Warsaw, of course, is unaffected by this, and will carry on as before. Those in charge of the Industry scheme are trying to make arrangements for it to be continued on a smaller scale, especially in the Wolhynia district, where it would be a real hardship if it were dropped. They are trying also to set up some authoritative body to operate the assets of the industry department, which will amount to a considerable sum. It is suggested that these may be used as a "Scholarship Foundation Fund," to enable boys and girls from the districts where the Industry Department has been working to have courses at Kolpin, the Agricultural School for Boys, founded by Friends and later handed over to the government, and at Planta, a government agricultural school for girls in the same district.

NURSING AND TRANSLATION

Alice O. Davis, one of our representatives in Russia, who is giving service as a nurse in a Moscow hospital for children, has been asked to make a translation into English of some of the later works of Tolstoi, which have not yet been published outside of Russia. She has already begun on this work, during a short leave of absence from the hospital. She expects to carry both the translation work and the hospital service, as the nursing hours are not long. Such work as this translation is certainly in line with the kind of cultural, international understanding which we are anxious to foster.

THE NEGRO AND PEACE

This is the general subject for the Popular Assembly, to be held at the Garrick Theater, Chestnut and Juniper Streets, Philadelphia, on Sunday, December 8th, at 3 p. m.

The speakers will be Dr. Robert Russa Moton, Principal of Tuskegee Institute; Dr. Henry J. Cadbury, chairman of the American Friends Service Committee; Magistrate Edward W. Henry, and others of national repute. The Lincoln Glee Club will sing. Admission is free, and all are cordially invited to attend. The American Interracial Peace Committee sponsors the meeting.

GOODWILL DIMES MAKE GOODWILL DOLLARS

The Goodwill Dimes are pouring in now—each Dime a link in our chain of goodwill which reaches around the world.

Friends will remember the Goodwill Dime project for helping our Sunday School children to greater knowledge of the work of the Service Committee. Five short articles, suitable to children, on the work of the Committee, were prepared, and also two little plays. The schools taking part in the project presented to the children each week for five weeks the account of some phase of the Committee's work at home and abroad.

The climax of the project came on Armistice Sunday, with the presentation of one of the plays. Each week during the period each child put a dime in a cheerful red coin-card holding fifty cents when full—"Your Link in the Quaker Goodwill Chain."

Over one hundred Sunday Schools have taken part in the project, and thirty-five have reported, to date, with a return of about $400. The largest amounts came in from the following Sunday Schools of the Race Street Branch: Moorestown, N. J., $58; Abington, Pa., $49; Mickleton, N. J., $33; Lansdowne, Pa., $27. Others are doing their part.

It is a daily task for somebody in the office to tear the coins out of their carefully licked resting places, and to wash the "stickum" from them. But every coin-card bespeaks the interest of a Sunday School, and the added knowledge gained by one of our Quaker children.

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CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

In London On Armistice Day

EDITOR AMERICAN FRIEND:

Baptism is one of the cardinal doctrines of the Christian Church. Practically all branches of the Church hold some conception of this doctrine. But best of all it is not only a doctrine, it is a fact of experience; not all doctrines of the Church throughout its history have been facts of experience.

In what I wish to say here however, I am not referring to baptism as it applies to Christian theology, whether it be that ceremony in which communicants are sprinkled with or immersed into water, or to the more spiritual conception as held by Quakers; but to a spiritual experience which frequently comes to one along life's pathway sometimes in unexpected ways and at unexpected times. To illustrate: a friend of mine used to tell of his baptism into the German language. He said that during his sojourn in Germany, while he was pursuing his post-graduate studies, he continually strove for familiarity with the language, but with more or less indifferent results. He was in the habit of attending church where the minister was gifted in his fluency of speech. He said that one night, in the midst of the sermon, he felt, suddenly, an ease in listening, an "at-homeness" in understanding, which was an entirely new experience, and that from that moment forward the German language was as familiar to him as was his native English.

Well, I had an experience today which makes me know what he meant; for I was in two minutes' time baptized into an understanding of the depth of the sorrow and woe that can come to a war-stricken people. I was in St. Paul's Cathedral, standing in the midst of a closely packed multitude who had gathered there at the eleventh hour of the eleventh day of the eleventh month of the eleventh year since the Armistice was signed. The signal, announcing the time for the two minutes of silence had sounded and that real vivid silence, the sort that can come when every one is similarly minded, had settled down.

Suddenly there came upon me a realization of the larger, I will not say full, significance of the occasion. I felt my soul knit together with the souls of those who stood bowed and sorrowing, many of them because of losses sustained by the war, losses that never in this world can be restored. I felt my very soul going out in what was doubtless the anguishing heart-cry of many of those who stood with me, that the world might never again be called upon to endure the awful ravages of war. Many, many times in days past I have felt this longing; but never with the intensity that it came to me there standing under the vast dome of the Cathedral. Never in all my experience did my heart so cry out to the Father of light and love for his benediction upon the instrumentalities now operating in the interests of a warless world and for the men upon whom fall the tremendous responsibility for bringing this sort of a world into existence. I forgot all about where I was; my mind became consumed in the intensity of my longing. I felt equal at the moment of paying any price, even to the giving of life itself to achieve the objective which was so clearly visualized before me.

Then the bugle rang out and I was recalled from my reverie, only to find my face wet with tears and to discover that almost everyone near me was similarly affected. Cannot this generation come to want a warless world so intensely, become so willing to pay the price for it, that it can actually be realized?

DAVID M. EDWARDS.

London, Nov. 11, 1929.

Proposes Quaker Peace Plan

EDITOR THE AMERICAN FRIEND:

A few years ago it was not popular to say anything against war. Today it is not popular to write or say anything against the present peace plans, but I am surprised and disappointed in the attitude of our editors and other leaders in the Friends Church, toward the present peace movements. When nations accept peace plans with reservations, those plans are practically dead. The reservations mean actual nullification of the plans. It surely cannot be any worse to bewail the inadequacy of the present peace movements than to support them when they are leading us farther away from world peace. The world will soon lose confidence in its leaders, when the disarmament conferences, adjourn without being able to agree, when the conference just simply dies, with each nation trying to get in a favorable position for the next war.

The different peace movements in an effort to work together are too complicated to be of service to the cause of peace. Any plan to be effective should be entirely separate from present plans.

A Quaker or Friends plan for peace, would be for the nations to unite in organizing a world court and five international courts, one for each of the continents except Australia.

All nations joining these courts to agree to bring all their international disputes before them for arbitration and to abide by their decisions and also agree to a disarmament each year for three years of one-fourth of its present quota for times of peace and to write in an international patrol for policing the seas. One-tenth of the money thus saved to each nation in taxes the first year to be paid to the world court, to be used to promote the cause of peace and to relieve the suffering in national calamities.

The world court to have the power to lower the tax after the first year.

Stop military training in the schools and colleges, and in its stead preach from their pulpits and teach in their schools and colleges the principles and benefits of world peace through these courts and through a higher ideal of the brotherhood of man and a better application of the Golden Rule in international dealings.

These courts to have the power to deal with all international questions and interpretations and all treaties to be subject to the approval of the world court, and its highest law or authority to be the "Sermon on the Mount" and the teaching of "The Prince of Peace."

Each international court to be composed of one member from each nation of that continent and have power to deal with all questions and disputes between those nations.

The world court to be composed of at least eleven members, one for each of the six continents and one for each of the five (or more) leading world nations.

The details of this plan and the manner of electing or appointing the members of these courts and the right of appeal from the international to the world court, to be worked out at the world conference and to be accepted by a majority of the nations of the world, including fifteen of the leading nations.

The security in this plan would be in the agreement to arbitrate and in the policy of mutual trust and help among the nations, creating the necessary confidence to bring about disarmament.

The immediate benefit would be in the relief of the suffering throughout the world, disarmament and lowering of taxes, making it easier for the nations to recover from the effects of the war.

The greater and permanent benefit, would be, by educating the people through the churches and schools to know that, "Righteousness exalteth a nation; but sin is a reproach to any people," and that obedience to God's laws, has been in the past, is now and will be in the future, the upward path for all nations of the world.

FRANK SANTEE.

What Cheer, Iowa.

QUAKERDOM · AT · LARGE

Alice Dixon of North Carolina, who has been in Japan for the past three years, teaching in the Friends School in Tokyo, is now in Paris, where she hopes to study for some months before coming on home.

* * * *

Ward Bedford, Earlham College graduate, who was a member of the Westminster choir that toured Europe on a successful concert tour earlier in the year, is a member of the Music Faculty of Penn College, of which his father, H. Clark Bedford, is Vice-President.

* * * *

Elizabeth Hawkins of Wilmington Yearly Meeting was one of the Peace Caravaners last summer. In the *Epworth Herald* for November 7, a short but interesting Log of her experience appeared, with a picture taken at the Philadelphia Conference of all the caravaners. The number was a special Armistice Day issue, and contained several interesting peace challenges.

* * * *

The Father and Son service of Friends at Georgetown, Illinois, was held on the evening of November 17 with the auditorium well filled for the occasion. Eighty-seven fathers and sons were in attendance. John E. Clark, city attorney and a member of the church, introduced the speaker, William Acton of Danville, Illinois, a former state senator. The music, in charge of Ruth C. Parker, was well rendered and well received.

* * * *

December 29th will mark the sixtieth wedding anniversary of William P. and Abigail C. Haworth, of Miami, Oklahoma, faithful and honored workers well known among Friends. She suffered a fall some months ago and has not been able to walk since, both accordingly being quite confined to their home. Friends far and near will doubtless be glad to send them greetings on the occasion of their anniversary. Their address is 24 C Street, S. W., Miami, Oklahoma.

* * * *

Edward Grubb, on behalf of the Foreign Literature Board, reported to the London Friends Service Council that the Quaker Verlag was hoping to publish in German A. S. Eddington's Swarthmore Lecture, "Science and the Unseen World." In Polish a translation of Rufus M. Jones' pamphlet, "The Quaker Faith," has now appeared, and L. V. Hodgkin's "Silent Worship" is in the press. The Turkish translation of a pamphlet by William E. Wilson was now being sold and distributed through Friends centers in Syria and also through the stations of the American Board Publication Department. Armenian, Bulgarian and modern Greek translations of this pamphlet are in hand.

* * * *

Rayner W. Kelsey, professor of History at Haverford College, Haverford, Pa., spoke recently at the annual meeting of the Delaware County League of Women Voters on the "Steps Toward Peace in the Light of Recent Events." He traced the steady building of the machinery of peace since the World War through the League of Nations, the World Court, the Locarno Treaties, the Kellogg Pact and the conversation between President Hoover and Premier Ramsay MacDonald.

* * * *

Congressman William P. Holaday of the eighteenth congressional district of Illinois, and a prominent member of Georgetown Friends Meeting, has been appointed by the House of Representatives to serve on the committee on committees which "will insure Illinois a voice in the selection of members for the congregational committees responsible for legislation" in that body. The announcement of the assignments was made by Representative Fred Britten, chairman of the Illinois delegation in the house, and in the above instance "a well-established precedent has been followed."

* * * *

Walter and Christina Robson, of Saffron Walden, England, at the respective ages of 87 and 82, celebrated their diamond wedding on November 5. Their marriage took place in Sydney Meetinghouse, New South Wales in 1869. Among other felicitations was a letter of congratulation on "such a unique occasion in their lives" from their Majesties, King George and Queen Mary. For fifty-three years he has been an active member of the Committee of Saffron Walden Friends School and a member of the local literary and scientific institute for seventy years. He has three times been a member of a Friends deputation to royalty, to Queen Victoria at her Diamond Jubilee, to King Edward and King George on their accessions.

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By Charles M. Woodman

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NEWS OF OUR MEETINGS

E. Howard and Ruth P. Brown of Westfield, Indiana, recently conducted a revival meeting for the Friends at Ridgefarm, Illinois. Howard Brown gave forceful gospel messages while Ruth Brown organized and conducted a large chorus in song. There were several conversions and renewals and the religious life of the church and the entire community was quickened. As a result of the meetings there were eighteen applications for membership, among them three whole families. Nine of them were Friends who lived in the community but had never transfered their membership. The others were by request.

* * * *

Ruth F. Pitman, a member of Lawrence Monthly Meeting, Lawrence, Massachusetts, has been duly recorded a minister of the Gospel in the Society of Friends by authority of the Monthly Meeting held at Lawrence, November 13, 1929, as reported by Helena Proudlove, clerk. Her present address is Friends Mission, Wyandotte, Oklahoma.

* * * *

A Junior Choir, consisting largely of young people from high school and Junior college, has been organized in the Earlham (Ia.) Friends meeting. This Choir is entirely responsible for the music in the Sunday evening service. They are responding very satisfactorily and are proving to be an inspiration to both the pastor and the congregation. One of the Earlham young Friends, Audrey Andrews, won the Diamond Medal Peace Contest at Iowa Yearly Meeting, speaking on "Is war ever right?" The meeting seems to be advancing, under the helpful and earnest leadership of Simon Hester, who is serving his second year as pastor. The various departments are gaining in interest and attendance. The Sunday School, in particular, has prospered and shows a decided gain of almost a third in the last few months. Rally Day was fittingly observed in October with a program by the Junior Department.

* * * *

Lindley M. and Mary Hill Binford of Portland, Maine, were at the South Durham Friends Church, Maine, November

10. Lindley Binford had charge of the morning service and spoke of the need today of more like the Israelites of old, who brought a "willing offering to the Lord . . . . much more than enough for the service of the work." Mary Hill Binford, Falmouth Quarterly Meeting Superintendent of Missions, spoke in the evening on "Visions," and their relation to mission work. Her talk on Friends work in Jamaica was very instructive and interesting, being made especially so by the personal contacts which she so skillfully brought in. South Durham Friends are especially glad of the presence of William Prideaux, of New York Yearly Meeting. His messages of uplift and inspiration have been especially helpful to all. His message, November 17, was based on the text, "Let this mind (disposition) be in you which was also in Christ Jesus." The following Sunday he spoke of "Christians," and defined very clearly and simply the three classes of Christians, so-called today. Surely we as his followers today desire to be known as "those of the way" even as the apostles of old. The desire for such must spring up and grow from within the heart, and be made manifest in our lives.

* * * *

The Friends, in La Junta, Colorado, are building a very neat church. Elizabeth Stanton of Albany, Oregon, attended the first meeting held in the building. The roof was incomplete, and services were held in the basement on October 27, a typical autumn day of Colorado sunshine. Bible school at 10, and meeting for worship at 11 o'clock. Victor R. Marvin, the pastor, was unable to be present, and his wife gave the message on the theme, "A Burdened Heart." Prayers were offered and songs were rendered by the Young People's quartet. Friends who pass through La Junta on the way to California or west may well take time to stop off with these Friends in this new field. The Lord is good, his mercy is everlasting and his truth endureth to all generations.

* * * *

Independence Quarterly Meeting of Friends, held at Bolton, Kansas, November 15-17, was the best in years. It was a time of precious fellowship and of real spiritual blessing and refreshing from the Lord, his presence being very manifest in the midst. It was also a time of encouragement and fresh vision. The special keynote throughout was soul-winning. Friends were delighted to have Arthus B. Chilson, the new Yearly Meeting Superintendent, present, who proved a blessing to all, bringing helpful messages in every service, except Sunday morning, when Alden Knight, of Independence, preached. The obligation, the privilege and the joy of soul-winning had a large place in every message. In fact, Arthur Chilson talked soul-winning in the pulpit and out of the pulpit from the time he arrived until he left. He also told about the new program outlined and adopted by the Yearly Meeting Board, which is the formation of special intercessory-prayer bands for soul-winning in every local meeting throughout Kansas Yearly Meeting. All present seemed to be much interested in and encouraged by this program. He spoke in Ramonia, Sunday morning, returning to Independence for the evening message at the Friends Church.

* * * *

E. Howard Brown writes that he and his wife, Ruth P. Brown, have been busily engaged in evangelistic work since September and that they have engagements requiring most of their time between now and Easter. As a result of their recent meetings at Ridgefarm, Illinois, where George H. Moore is pastor, eighteen were received into membership. They are now engaged in a series of meetings at Vermilion Grove.

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NOTICE TO PASTORS

The half-price offer on Religious Books will conclude on December 1. The Mission Board has already overdrawn the appropriation made for this purpose and because of the shrinkage in receipts for the Budget, there are no other funds to draw upon for this purpose. The Mission Board has appreciated the hearty response given by pastors to this offer of assistance and hopes it may be able to extend the same privilege another year.

A. L. J.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

WE MOURN

Abe Martin remarked the other day: "They say our young folks are jest as good as they ever were, but jest the same the *Youth's Companion* had to merge." And of course this term merge is a polite way of saying that a death has occurred. With the passing of this century old family paper goes one more institution that has linked thousands of men and women to their happy childhood days. While we are not prepared to say that its forced discontinuance implies that boys and girls today are not as "good" as formerly, the fact remains that they have disdained this excellent journal of youth which was more than meat and drink to many of us who now sit in the seats of the gray haired and the bald heads.

Our acquaintance with the *Youth's Companion* began almost before we could read. We suspect that father and mother welcomed the day when we gave them an excuse for taking it, much as some parents make their children an excuse for going to the circus. How we thrilled over the continued stories, which left us hanging in suspense from week to week! A few of them we still hold in glamorous memory, such as "Dollikins and the Miser," "Peter Budstone," and "Redmond of the Seventh." We would be interested to know whether any of our readers can recall any of these or other of the fascinating, wholesome serials that appeared around 1890. How we would welcome the publication of a number of those old stories in a separate volume!

THAT REMINDS US

Speaking above of republishing in separate volume, we are reminded of a letter which we received a week or so ago from an ardent AMERICAN FRIEND fan, Mary G. Chawner of Evanston, Illinois. "From time to time," she writes, "I have read articles of genuine literary value which I wished might be put into a book or series of booklets suitable for Christmas gifts." For illustration she mentions three or four articles which she would include. We do not divulge them, preferring to leave all our contributors in the glow of pleasant possibility that they were included. Whether the suggestion proves practicable or not, we appreciate the thought.

Our Friend proceeds with another well conceived concern as follows: "Also I have wondered as I read THE AMERICAN FRIEND if it is not about time to make a book of 'Quaker Worthies of Today (or Yesterday)'—such men as John R. Cary, Charles E. Tebbetts, Timothy Nicholson (a briefer account than that in your book already issued and likely to have wider circulation) and, to go a step farther back, Joseph Moore and Barnabas Hobbs, both known to me through my father, who was their pupil." This is not the first time we have had a suggestion similar to this. If our memory does not betray us, Florence Yarnall of Philadelphia Yearly Meeting, broached this matter to us a few years ago. It is well to have the concern expressed.

OUR EARLY PIETY IS INHERITED

In a personal letter to her son, Amanda M. Woodward, of Newberg, Oregon, writes, anent childhood remembrance of sermons, that she remembers hearing Dr. Andrew Tomlinson of Bloomingdale, Indiana, preach on the "propitiatory sacrifice," with the accent on "at," when she was about ten years old. "All I can remember is that one big word and his heavenly tune. Oh, how lovely that was to my childish mind! It just carried me away. The meeting was a failure so far as I was concerned if Andrew did not preach—but it was his tune that captivated me." Now we see where we got our early piety—or our love of music.

Dr. Andrew Tomlinson was the father of Allen U. Tomlinson, veteran Clerk of California Yearly Meeting—and long a tuneful tenor of the Whittier church choir!

THAT'S THE SPIRIT!

A woman subscriber whose name was sent in to us by the agent as Mrs. So and So writes to object. She says she is a Quaker and very much prefers to use her own given name. "Let the men use their names, and the women theirs," is her slogan.

THIS IS CONSIDERED NEWS

This United Press dispatch was sent out from the National Capital a few days ago: "Fearful that the increasing number of sight-seeing worshipers might swell collections beyond the purely spiritual offering of the congregation, trustees of the Irving Street Friends' assembly, of which President Hoover is a member, voted today to abolish the customary Sunday offertory at all future meetings." Evidently our Washington Friends feel unequal to making friends of the mammon of unrighteousness. We hazard the guess that there are some meetings that would like to experiment for a while on the problem which the Irving Street meeting has faced.

However, we would not treat this matter lightly. At long range, it appeals to us that the decision is a wise one, especially in view of the type of meeting being conducted at Washington. Friends will gain by declining to capitalize an obvious situation.

It is significant that a decision to dispense with a church collection is considered news and of the telegraphic variety.

OUR STAR SUBSCRIBER

Please meet Clarence Griffiths of Miami, Oklahoma, who subscribes for THE AMERICAN FRIEND for ten years at a clip. Not until 1937 will he be bothered with a notice of expiration. How we wish we knew how to make his example contagious!

This reminds us of an apocryphal story that went the rounds of the press many years ago when we were at the editorial helm of a town newspaper. There was a bibulous subscriber of a certain weekly paper who had the habit, when intoxicated, of going in and renewing his subscription for a year. At date he was paid some fifty-three years in advance! We are looking for a "moral equivalent" of such admirably directed stimulation.

HE WOULD SAY THAT!

New Yorker (incredulously): And you mean to say that in California you have 365 days of sunshine a year?

The Man from Los Angeles: Exactly so, sir, and that's a mighty conservative estimate.

SUCH COOPERATION HELPS

A good many of our larger meetings in town and city publish weekly bulletins or calendars of announcements. Some of these reach us regularly or occasionally and we have noted with pleasure that here and there appear notices calling attention to THE AMERICAN FRIEND and encouraging members to subscribe. For example the First Friends Church of Indianapolis lists "One hundred new subscriptions to THE AMERICAN FRIEND" as one of its goals for the year. Since it is goal No. 7 we hope it is charmed. Indeed, it is the natural sequel to No. 6, which reads: "An increasing spirit of love and loyalty to Christ and the Church." For all such evidences of hearty support we are deeply grateful.

WE'RE GLAD WE PULLED A BONER

By an inexcusable oversight, we sent a letter the other day to our good friends Clifford and Mabel Roberts of Whittier, California, suggesting that they subscribe for their church paper. Instead of receiving what we deserved, we got this:

"In regard to your inquiry regarding our subscription to THE AMERICAN FRIEND, we hasten to reply that we have taken the paper continuously since 'Tige was a pup.' To find out how old he is you will have to turn back to your files of sixteen or seventeen years ago. We

think your only alibi can be that our names on your subscription list have grown dim with age.

"In all seriousness, of course we take THE AMERICAN FRIEND and would not be without it. It comes regularly. Our loyalty to the Church and to the Editor have been sufficient reason aside from our desire to keep tab on the denominational pulse. We enjoy the paper very much."

We would almost be guilty of making a mistake on purpose now and then if we could anticipate such a hand as this.

"WHY EDITORS LEAVE HOME"

Mrs. George Silles died suddenly at her home last night. She had been afflicted with the Congregational Church for the last forty years.—Peoria (Ill.) Sunday *Journal.*

BIRTHS

EVES—To William and Julia Downman Eves of George School, Bucks County, Pennsylvania, November 15, 1929, a daughter, Rebecca Thomas.

FERRIS—To Albert E. and Elma Henby Ferris, Milton, Indiana, November 14, 1929, a son, John Nelson.

NELLIS—To Merle and Martha Nellis, Earlham, Iowa, November 11, 1929, a son, Howard Dale.

MARRIAGES

HADLEY-CULP—At Ventura, California, August 2, 1929, Winifred, daughter of Mr. and Mrs. G. Maurice Culp, and Edwin R. Hadley.

DEATHS

CONRAD — At his home in Earlham, Iowa, John E. Conrad, aged sixty years and eight months. He came to Earlham when a young man and spent the remainder of his life near here. He was married to Lelia Johnson in 1896. She, with their three children, survive him.

FARR—At North Weare, N. H., October 31, after a lingering illness, Addie E., wife of Lindley H. Farr, in her seventy-second year. She had been a lifelong member of the Society of Friends.

TOWNSEND—At Flower Hospital, New York City, N. Y., November 19, 1929, Augusta, daughter of James and Augusta Townsend, aged 49 years. Born at the century-old family homestead at Le Grangeville, N. Y., she was educated for a teacher and after some years of teaching entered the work of the Young Women's Christian Association, later becoming General Secretary at Louisville, Kentucky. She united with Friends at Poughkeepsie, N. Y., and spent two years in relief work for the Service Committee in Poland and France. Upon her return, she was director of religious education in New York Yearly Meeting, in which she was very helpful, especially to the smaller meetings. Later she served as General Secretary of the Y. W. C. A. at Atlantic, N. J., and at Muskegon, Michigan, where she was stricken with the illness which caused her death. She possessed a rare combination of executive ability, tact, clear judgment, keen intellect, broad, deep human sympathy, and radiated a spirit of strength, courage and cheer to all with whom she came in contact. Funeral service at the Friends meetinghouse, Poughkeepsie, N. Y., in charge of Wilbur W. Kamp. Interment at Freedom Plains, Dutchess County, New York.

OBERAMMERGAU PASSION PLAY—EUROPE, 1930

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Please send for new price list of "Choice Gladiolus" bulbs. Last year most of my orders came in the fall. This year I should like to dispose of all my surplus stock by fall orders. To this end I am making a special offer. Bulbs may be delivered this fall or in spring as desired. Send for special offer.

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DAILY BIBLE READINGS

Lesson for December 15. The Christian Spirit in Industry. Deuteronomy 24:14, 15; Ephesians 6:5-9; I. Timothy 6:17-19.

Golden Text: As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

M. Religion In Business. Deut. 24:10-18.
T. Pleasing Our Common Master. Eph. 6:1-9.
W. Injustice Offensive to God. Amos 5:6-15.
T. Laborers in the Vineyard. Matt. 20:1-16.
F. Basic Principles for Industry. Deut. 5:12-20.
S. True Riches. Eccl. 5:10-20.
S. Impartial Judgment. Matt. 7:1-5.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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